

of age.

Charles and Jacob Kinnison, the pioneer brothers, were skillful workers in wood with the broad axe and whip saw. Some of the first carpenter work ever done in this county was by them and Richard Hill.

Charles Kinnison hewed the logs for John McNeel, pioneer. The building yet stands. He also prepared the logs for the house now dwelt in by Claiborne McNeil, near Buckeye. His services were greatly valued in planning and constructing forts.

Thus with assistance of J. B. Kinnison and Allan Kinnison, something has been attempted to embalm the memories of these good men and their worthy descendants. We believe it is the temper of many of the living Kinnisons to see that the lustre of the Kinnison name shall not be tarnished, but rendered more illustrious by all the facilities that may come to hand.

ARCHIBALD CLENDENNIN.

The Clendennin name has been familiar as a household word to our people for more than a hundred years.

They are the descendants of Archibald Clendennin, who was one of the pioneers of Greenbrier County, and lived in the Big Levels, not far from Lewisburg. The place has been long known as the Ballard Smith homestead.

Charles Clendennin was slain by the Indians in 1763 and was survived by two sons, George and Charles.

In regard to George Clendennin we have nothing authentic. Charles Clendennin was one of the pioneers of Kanawha County, and the city of Charleston is named for him. William Clendennin, a son of Charles, married Sallie Cochran, daughter of John Cochran, and settled on the Burgess place, near Hillsboro, now occupied by John Payne. This occurred about 1780. Their sons were William and John; their daughter Catherine became Mrs Jacob Kennison.

John Cochran was the person who brought in the slain bodies of the Bridger Brothers. His mother was a Miss Hogshead, of Augusta County, very pious person, and her granddaughter Sallie was a very rigid christian person and trained her children in the nurture and admonition of the Lord. She was called a Jewess both "outward and inwardly," as she insisted upon her sons learning some trade. To gratify her conscientious wishes, her son William Clendennin was apprenticed to Bayliss G. Rapp, at Frankford, for seven years, seven months, and seven days. Upon his marriage with Jane Cochran, he settled at the Casebolt mill and finally located on the Seybert Place at the mouth of Stamping Creek. Their children were Mary Ann who became Mrs Buckhannon, and settled in Upshur.

John Clendennin married Rebecca Byrd, and lived at Byrd's Mill in upper Greenbrier.

James Clendennin died in youth.

Sally Clendennin cared for her parents, prospered, and bought the place where she now lives.

John Clendennin, of William the pioneer, learned his trade in a voluntary apprenticeship with Ralph

Wanless, as his mother wished. It is told of John that when a mere child he attended a preaching service at the Hawk Place, on Locust Creek, conducted by Dr McElhenney. When the minister inquired whether any children were to be baptized, John, in the absence of his mother, came forward and presented himself and was baptized, and named himself John McElhenney.

Upon his marriage with Catherine Seybert, he settled at Beard's Mill on Locust Creek, and after many years moved to Highland County. They were the parents of six sons:

William died at the age of eight years and lies in an unknown grave in the McNeel cemetery.

Jacob F. lives in Highland. His first marriage was with Elizabeth Bird, and has two sons. The second marriage was with Mary Bird.

George G. married Lonella McNeel, and lives on a part of the old Seybert homestead.

Adam S. was a Confederate soldier from the first of the war, and died in the battle before Petersburg, April, 1865.

Charles R. married Mary Ann Tomlinson, and settled in Highland County. His sons John and Samuel went west.

Stewart died at the age of fourteen years.

In reference to these six sons of John Clendennin it may be noticed that George, Adam, and Charles learned the blacksmith trade, and Jacob tailoring.

Thus we have been able to give a few interesting items illustrating the Clendennin family history as far as identified with our Pocahontas citizenship. The most

of this information was furnished by George G. Clendennin, of Mill Point, in a recent interview.

Since writing the preceding it has come to mind that the Andersons, on Hills Creek, are descendants of Archibald Clendennin by the third or fourth remove. Rev W. S. Anderson, Principal of the Alleghany Collegiate Institute; Rev C. M. Anderson, are among them.

This sketch will be closed by a historic reminiscence that has been widely published, and is perhaps already familiar to many.

A party of sixty or more Indians, led by Cornstalk, appeared very suddenly in west Greenbrier, in 1763, and came to the Clendennin home, where they found perhaps seventy-five persons, men, women, and children, to spend the day in social enjoyment and help their neighbor Clendennin feast on three fat elk he had just brought in. Though not invited or expected, the Indians upon their arrival were kindly received and bountifully feasted as welcome guests. While all this good cheer was going on, the people never dreaming of danger, as peace had been prevailing for the past two or three seasons, and the Indians had been coming and going in a most friendly manner, an aged person afflicted with a chronic sore, consulted with one of the older Indians and inquired if he knew of anything that would cure it. In a bland and assuring manner he told her that he thought he knew of the very thing that would cure her. Then drawing his tomahawk he killed her instantly, and before the people had time to think, nearly all the men in the house were killed by this single warrior medicine man.

Mrs Clendennin fought like a fury; reproached the Indians in terms of the severest invective, calling them cowards and all the mean names she could think of, while the warriors brandished their tomahawks and scalping knives over her head, and slapped her face with her husband's bloody scalp, threatening instant death if she did not hush up and behave herself.

The captives were taken at once to Muddy Creek in charge of a detachment, while the rest continued the raid as far as Kerrs Creek in Rockbridge County. Upon their return in a few days, preparations were hastily made to retreat to the Ohio. On the day they started from the foot of Keeney's Knob, Mrs Clendennin gave her infant to one of the captives to carry. The captives were placed in the centre of the line, with warriors for vanguard and rearguard. While crossing the mountain she slipped into a thicket of laurel and concealed herself in a hollow tree. The child soon became very fretful, and this led the Indians to suspect that the mother was missing. One of the warriors said he would "soon bring the cow to her calf." He caught the child by the feet and beat its brains out against a tree, threw it in the path, all marched over it, and its intestines were trampled out by the horses.

After nightfall Mrs Clendennin came out of her hiding place and returned to her home, ten miles away. She found her husband dead in the yard, with one of the children in his arms, where he had tried to escape over the fence. After covering the dead with rails she went into the cornfield near by and waited for day. During the night a great fear came upon her, as she

imagined she saw a man standing within a few steps from her.

Mainly with her own hands she prepared a place under the porch for the last resting place of her beloved dead, and then soon after refuged to Augusta County, where she remained a year or two. She finally returned to her home in Greenbrier, and was afterwards married to Ballard Smith, the ancestor of the distinguished family of that name, so prominent in the annals of the Greenbrier citizenship.

JOHN H. RUCKMAN.

Among the citizens of our county in later years from the forties to the sixties, that took a lively interest in everything that promised to promote the interests of education, morality, and the prosperity of the county generally, John Hartman Ruckman deserves more than a brief notice.

He traced his ancestry to one Samuel Ruckman, a native of England, and born in 1643. The Ruckmans had lived awhile in north east Wales, bordering England, and thence came to Long Island, New York, in 1682. Thomas Ruckman, son of Samuel Ruckman, the Welsh emigrant, was born on Long Island in 1682, and his son James Ruckman, another link in the ancestral chain, was born in New Jersey in 1716. James Ruckman's son, David Ruckman, was born in New Jersey in 1747. David Ruckman is the progenitor of the Ruckman relationship in Highland and Pocahontas Counties. He came to what is now south east High-